Cultural Differences,
Information and Code Systems

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ABSTRACT
This paper explores an alternative way of framing information systems research on the role and
impact of national culture. It argues that the widely accepted structural framework of Hofstede
reduces interpretation to a simplistic categorical description which in many cases ignores
differentiation within cultures. The alternative model suggests, that national culture can be
better understood by seeking out the dominant codes that frame the discourse pervasive in a
culture and understanding how that discourse affects the obvious social codes of ritual, custom
and behavior and the textual codes which express the nature of that culture. This framework is
applied to two different case studies—one in New Zealand and one in Thailand—to demon-
strate its applicability.

Keywords: code systems; cultural difference; culture; information systems; national culture.

INTRODUCTION
IS researchers have been interested
to explain differences in adoption and/or
usage of IT/IS by considering the impact
culture—primarily national culture on
human behaviour and the way humans use
the IT (Myers & Tan, 2002; Straub, Loch,
Evaristo, Karahanna & Srite, 2002; Thanasankit 2002; Peszynski and
Thanasankit, 2002; Hanisch, Thanasankit and Corbitt, 2002; Thanasankit and Corbitt,
2000; Burn, Saxena, Ma and Cheung, 1993; Burn, 1995; Burn, Davison and Jordan,
1997; Davison and Jordan, 1996; Ho,
Raman and Watson, 1989; Korpela,
Soriyan, Olufokunbi and Mursu, 1998;
Malling, 1998; Nelson and Clark, 1994). Researchers have examined differences in
the adoption and use of information sys-
tems, knowledge systems and the business
processes that are generated by and sup-
port information systems and information
technology (IT). The purpose of this paper
is to discuss a different view of culture,
culture as code systems.

This article adopts a different ap-
proach. We examine the construction and
meaning of information in its cultural context through the use of code systems and reconceptualise a framework to understand national culture and then apply that framework to two previously published studies, one from Thailand and one from New Zealand. One of the countries studied represents a Western culture and the other an Asian or Oriental culture which Said (1995) suggests are significantly differentiated in the practice of cultural norms. The results of these applications are analyzed and briefly discussed as a means of understanding the complexities involved with the application and understanding of national culture and of progressing the debate leading to a less structured and formalistic framework for dealing with the concept of national culture.

Despite several limitations, the recent phenomenon of a National State has dominated the understanding and measurement of cultural factors in IS literature (Myers and Tan, 2002; Straub, Loch, Evaristo, Karahanna and Srute, 2002). Although many authors have accepted the existence of a single National Culture for each country (Scarborough 1998; Burn, Saxena, Ma and Cheung, 1993; Hofstede 2000), the adoption of such a rigid definition neglects many of the facts presented throughout history (Myers and Tan, 2002) and oversimplifies the measurement of culture (Straub et al., 2002). Furthermore, many political boundaries defining a National State fail to represent actual cultural boundaries; a single National Culture does not reflect the true cultural beliefs present within many countries (Myers and Tan, 2002). Many agree with Straub and conclude that an “...individual’s membership in a cultural group, such as their national culture, defines the nature of values they espouse” (Straub et al., 2002, p. 13).

Due to the complex nature of measuring culture, much research adopts specific (and often predefined) parameters to capture and understand cultural differences (Hofstede, 2000; Scarborough, 1998; Burn and Szeto, 1998; Xing, 1995; Burn et al., 1993). Despite these rigid techniques to measure culture some authors recognise the need to understand the process of how cultures are formed (Myers and Tan, 2002) and employ suitable methodologies to do so (Trauth, 2000). A summary of alternative methodologies found in the literature, including an examination of research employing Hofstede’s behaviour principles follows. Cultural dimensions explored though the literature have varied, although Hofstede’s principles have dominated. The study of Individualism, Uncertainty Avoidance, Power Distance and Masculinity has been closely observed (Burn, Saxena, Ma and Cheung, 1993; Mcleod, Saunders, Jones, Schreel and Estrada, 1997; Cummings and Guynes, 1994; Hofstede, 2000; Hunter and Beck, 2000; Mejias, Shepherd, Vogel and Lazanco, 1997; Milberg, Burke, Smith and Kallman, 1995; Niederman, 1997; Palvia and Hunter, 1996; Walczuch, Singh and Palmer, 1995; Watson and Bracheau, 1991; Watson, Kelly, Galliers and Brancheau, 1997). Harvey (1997) adopts an ethnographic approach when considering Masculinity dimensions, while Hansan and Ditsa (1999) broadened Hofstede’s principles concentrating on Time Orientation, Context, Mono/Polymorphic and Mono/Polychrony. Adopting a slightly focused approach, Garfield and Watson (1998), Shore and Venkatachalam (1994, 1995) and Png, Tan and Wee (2004) centre on Power Distance and Uncertainty Avoidance, though Straub (1994) considers Language Style in addition to Uncertainty Avoidance. Moreover, Uncertainty Avoidance is considered by Keil, Tan, Wei, Saarinen, Tuunainen and Wassenaar (2000).
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